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EDITORIAL

What is a "new" policy? Is it one hitherto unknown, a novel edict or pronouncement, or may it be something else entirely?

The Unitarian Christian Fellowship has, indeed, formulated a new policy, but one emergent from a deep reconsideration of its spiritual and ethical foundations. These are not necessarily new in themselves any more than the universe is new when a child discovers it for the first time. It is new to the child because he has just become aware of it; he has discovered the old. An adult, too, may come upon something new, like the belief in God, although the existing of God antedates creation itself; such a person has discovered the old.

The Unitarian Christian Fellowship has taken inventory of itself, its purpose for being, its organization and its method for communicating with others of both like and unlike mind.

The Fellowship has reached the conclusion that its name, like Truth, Goodness, and Beauty, may seem abstract to many literalistic minds. The words, "Unitarian Christian," when isolated from literary witness and behavioral evidence, are little more than the "Amen" of one who, in the midst of prayer, has ruled out the acts of living his faith.

Here then is the basis for a "new" policy,—not the revision of its basic purpose, the preservation of the Christian essence of Unitarianism, but a concentration upon the task of teaching its meaning.

Certainly, Unitarian Christianity does not mean "reactionism" any more than Jesus' teaching within the framework of Judaism was a measure of reaction. "I have come not to destroy the law, but to fulfill it," said he to the zealots who wished to be led beyond the framework of cultural responsibility. The liberal and progressive application of Christan thought is the motif underlying the new policy.

It is easier to promulgate economic revolution than to learn and apply the existing principles of economics under strict self-discipline. It is, likewise, easier to design a blueprint for an Utopian panacea in the guise of Religion than to enscribe its Law upon one's own life.

"First things, first," must be the motto of the world's religions. Let each blossom into its best; let the light of each shine throughout the world that others, seeing, may judge for themselves. To Christians of what-so-ever shade or sect this responsibility is of paramount importance and the most vital challenge.

"By their fruits shall ye know the right prophets."

H. R.

UNITARIANISM, A PERSONAL DEFINITION

By

JOHN P. MARQUAND

What is Unitarianism? Like democracy it evades direct definition. Though we freely offer our lives to defend the democratic concept, no one has ever set its meaning within limits, because democracy has its own appeal and its differing balance of value for every individual. As democracy is man's freest form of social life so is Unitarianism the freest religious life, and like democracy, the Unitarian religion depends on the separate thinking of every Unitarian to give it significance and vitality in a world threatened today by the princes of darkness. The Pilgrims, the Puritans, the Quakers and the Baltimore Catholics once left Europe to achieve the liberty of worshipping God in accordance with their own beliefs. The Unitarian faith is the logical projection of this noble purpose.

Thus any definition of mine of Unitarianism would be a personal one inside the broad frame of religious freedom. As a Unitarian I have both the liberty and the compulsion to think in my own way of God's omnipresence, of the teaching of Christ and the Prophets and of the nature of immortality; and as a Unitarian I can revise my thoughts from the light of new experience. A Unitarian can believe in God, Maker of Heaven and Earth, but God's purposes toward him and toward this world are not set forth in Unitarian creed. A Unitarian can believe in the spiritual leadership of Jesus without the confinements of dogmatic interpretation, and his belief in the human brotherhood and in his soul's survival are influenced by no clerical rules. The breadth and the tolerance of such a religion obviously do not supply the sort of comfort and guidance that are derived from dogma, form or churchly discipline, but to a Unitarian breadth and tolerance offer a greater solace. No Unitarian is compelled to attend his church. He goes because of the inspiration he derives from free and voluntary worship and from the fellowship of others like him who seek freedom and peace through their own search for eternal truth.

THE PLACE OF JESUS IN RELIGION

By Rev. Victor Fox, B. A.
Minister of Kilburn Unitarian Church,
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(The first of two articles)

Unitarianism has been defined as "Christianity in its simplest and most intelligible form." Many of the early Unitarians in this country disliked being called Socinians or Arians or even Unitarians, since they preferred to regard themselves as just Christians. It was their object to strip away the accumulated dogmas of the centuries, especially the idea of a Trinity in the Godhead, and go back to Jesus Himself. They desired to learn and proclaim His ideas about the good life, to follow Him in self sacrificing service to their fellowmen, and to adapt and apply His principles to all the problems of society.

In the early Church, Jesus Himself is central and supreme. In the new Testament He is referred to as "The Light of the World," "The Bread of Life," "The Son of Man" and "The Son of God." Paul again and again calls Him Lord and Christ. Notice that neither in epistle nor gospel is He ever called God. Go through any book of the New Testament — even the gospel of St. John—marking the verses that are completely inconsistent with the idea that Jesus and God are identical and you will soon have enough proof that this view was not held by the early Church. He is "sent by God," "the messenger of God," "the servant of God," but never God Himself.

It is true that Matthew and Luke declare that He was miraculously born, having no human father, and that Paul states that He "counted it not a prize to be equal with God" but "emptied Himself" of His deity to come down to earth for our salvation. But it is noticeable that the Virgin birth is not mentioned in Mark, our oldest gospel, nor by John, who would have recorded any story that would exalt Jesus, if he had known it and believed it, nor by Paul, who in his letters had many opportunities of using such evidence for the supernatural character of his Saviour and Lord. When in addition to this, I find that "Neither did His Brethren believe in Him," I must conclude that this belief was taken over from Paganism where many famous heroes were supposed to be directly descended from one of the Gods.

Paul's idea of a supernatural being who "emptied Himself" of His divine attributes is unconvincing and unnecessary. Clearly if a God empties Himself of His divine position and power He ceases to be a God, and cannot thereby become, as the Church has taught, perfect God and perfect Man combined. This is like saying of some growing thing that it is, at the same time, both a perfect blade of grass and a perfect tree. The idea involves a contradiction; it cannot be both.

Nevertheless, all these extravagant terms of praise are most impressive and significant. They show the tremendous impression that the life and death and teaching of Jesus made on all those who, in any way, came into contact with Him. No one in the whole course of history has aroused the same adoration and devotion, or been referred to in the same remarkable terms. Moses and David were famous leaders of the Jewish people, but they were never honoured as Jesus was. John the Baptist was a daring preacher, Paul was a capable and fervent missionary, Buddha was a most earnest seeker after the true way of life, Confucius was a very wise, ethical teacher, Mahomet was a bold opponent of Polytheism and its attendant evils, but none of these aroused the same enthusiastic devotion, profound reverence, and deep gratitude as did Jesus Christ. Socrates was a fine philosopher and Abraham Lincoln, a great statesman, but no one ever spoke of them in such phrases as were applied to Jesus.

Perhaps the most astonishing fact of all is that right down the ages, even to the present time, men and women have felt the same emotions of reverence, love and gratitude. Extreme as some of the terms in the New Testament may appear to be from a strictly logical point of view, they do not appear to be inappropriate when applied to Jesus Christ. They correspond to our feelings. A lecture was once delivered on "The Lost Radiance of the Christian Religion." No one has yet, as far as I know, spoken of "The Lost Radiance of Jesus Christ." I notice that when Canon Streeter, and Bishop Barnes, and Albert Schweitzer examine the gospels meticulously, applying strict scientific principles, they reject large sections of the story, express doubt about a great deal more, and take from us much that we should like to retain, but at the end of their drastic criticism they are left amazed and humbled and adoring before the figure of that Jesus who caused the gospels to be written.

It is important that we should seek to understand the power of the personality of Jesus, and how it was that the Jesus of History became the Christ of Faith. Men cannot be saved by ideas alone. It is only when ideas are fertilized by emotion that they bear fruit in deeds, false ideas creating evil deeds, and true ideas, good deeds.

The effect of the teaching of Jesus depends on the strength of our emotions regarding Himself and regarding His conception of God.

THE RE-VINDICATION OF HISTORY

By Rev. Alexander Szent-Ivanyi, D. D.
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Unitarians who emphasize the Christian sis of our religion, (and the Unitarian sis of Christianity!) are often thought as old-fashioned traditionalists, even scurantists, who stubbornly cling to outown ideas of the past. Without succumbg ourselves to the childish claim that ly new ideas can be true, it is high me to point out that nothing could be ore "up-to-date" and more vitally imrtant today than this renewed emphazing of Unitarian Christianity. Of the any fields in which the timeliness of Unirian Christianity,—and the obsolescence the opposite view—could and should be inted out, let us select the field of hisry first of all.

That History as a normative science was n the doghouse" during the past few cades, is well known to all thinking and ading people. History is not "magister tae," as our forefathers, ever since Heroitus, "the father of history," believed, were told by twentieth century critics. stead of accepting Cicero's famous witssing, "Historia vero testis temporum, x veritatis," (History is indeed the witss of the times, the light of truth), they eached that the only thing History can ach us is that it cannot teach us anyling.

Unitarians seemed to have adopted this istorical agnosticism" in larger numbers d more uncompromisingly than any other ligious group, if we are to accept the oks, articles and sermons of the "avantrde" among us. Doing so, they proved ue to their self-selected characterization, mely that they are always up-to-date, at they keep step with the advance of e world. Yet of all people, Unitarians ould have been the last to accept the gradation of History. Protestantism in neral and Unitarianism in particular ed the lion's share of their success to story. Leaving other aspects for a later gument, one has only to think of istorical Criticism and Historicism to e what a powerful ally history was Modernism and Unitarianism. Hisrical Criticism won the Battle of the Bible for us, Historicism made Comarative Religions, Humanitarianism and ocial Christianity possible. No matter how uch some of us may question many of e details of the above achievements, we l have to admit that without them neither odernism nor Unitarianism could have deeloped. Giving up history as a tool for the ilding of modern Unitarianism, therefore, emed to be equivalent with giving up e hope for the future of Unitarianism altogether, unless a better tool were found. And that, exactly, did the "avant garde" think; that they had found a better tool.

That "better tool," of course, was the tool of the Natural Sciences, the tool, especially, of Physics or Operationism. In this, just as before, our "avant garde" remained true to themselves. They simply followed (one should not say copied) the currently most successful branch of mental achievement. The discreditation of History was really initiated by the natural sciences, especially Physics. From time immemorial—we know the story at least from the Hellenic period —Idealists and Empiricists fought each other about the problem of the method of knowing. On the extreme "right" we find Socrates dismissing empirical knowledge with a sniff of his snub nose. "I cannot learn anything from sticks and stones!" It is true, though, that he admitted at the same time, "I have nothing to do with physical speculations." His epigoni, however, were not that sober. During the two thousand years after him idealists insisted on engaging in "physical speculation." The result was that "we used to think of inanimate nature anthropomorphically, and the progress of physical science was seriously hindered until this anthropomorphic, mythological habit of looking at physical nature was broken." (Toynbee) This thinking of inanimate nature anthropomorphically, the "pathetic fallacy," as scientists called it, included another fallacy, (the "historical fallacy" as that extreme type of rationalistic Historicism was labeled) which set forth that the history of anything is a sufficient explanation of it; that for instance, "the properties of an oak tree are entirely accounted for by an exhaustive description of its development from the acorn" (D. D. Runes' "Dic. of Phil."). Obviously, this was such a one-sided superficial application of the historical method that only the partisans of the Age of Reason could indulge in it, so physicists fought against it, and won. Their victory swung the pendulum to the other extreme. As Toynbee puts it, "From the 'pathetic fallacy' we have fallen unawares into an opposite 'apathetic fallacy' . . . We tend, because this feels and sounds 'scientific,' and because science nowadays enjoys prestige, to think and talk about human beings as though they were sticks and stones." So we arrived from Socrates' extreme and idealistic "right" to Bridgman's empirical "left" in his Operationism. This is the tool for which our "avant garde" repudiated the time-tested tool, History.

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At this point we have to ask for the forgiveness of those whom we have simply labeled the "avant garde." We are accusing them of adopting operationism, whereas many of them may never even have heard this word before. Neither would we be more successful if we mentioned Scientific Empiricism, Logical Positivism, or Logical Empiricism. All these high sounding technical terms (in the details of which the present writer would get lost just as innocently as the next fellow) are for the specialized expert like Bertrand Russell or S. S. Stevens, whose "Psychology and the Science of Science" is as good an Ariadne thread as any. Yet we had to use the term "operationism," otherwise we could not pin down the particular new tool for which the old one, history, was repudiated. The "avant garde," when accused, would probably answer that they discarded the historical method for the scientific method. The Scientific method, on the other hand, has such a wide variety of applications from Bacon's inductions to the most recent nomological methods of Physicalism that its use leads to ambiguity. There is no reason, for instance, why we could not use a scientific method in history itself, and in that case the "avant garde" dropped history in vain. We had to call their new tool "operationism," even if many, using it, do not know it under this name.

We might get "to first base" with our history-scorning "avant garde" friends if we suggested to them that they use their "scientific method" (operationism) in religious problems much the same way as the behaviorist uses operationism in psychology. Many of us, both Unitarian Christians and "avant garde," dabbled with Behaviorism, during our university life "let down our hair" in juvenile debates on the respective merits of the standpoints of Prof. McDougall and Dr. Watson; even dared the mysteries of psychological laboratories and State Hospital wards. The mechanist claims of Behaviorism, that human behavior can be observed and understood under controllable circumstances in a laboratory, like the phenomena of all other natural sciences, are well known to all of us. Why should we turn to the labyrinth of human history when we ask questions about Man, say the Behaviorist, if we can find out about him "under controllable circumstances" in a laboratory?

These early optimistic expectations of Behaviorism, however, were not justified by later observations. Much to Dr. Watson's chagrin Man proved to be a much less profitable subject for experiments than either Pavlov's dog or the traditional Guinea-pig. Man refused to behave the way the Behaviorists said he would. World Wars, floods, external and internal catastrophies came, and history ran away with all the charts and statistics of the Behaviorist laboratories. (The "twelve wicked men" of the Kremlin are just as much chagrined when the scientifically bred Soviet citizen shows unmistakable "reactionary" bourgeois tendencies, the minute some historical turn of events allows him to behave without MVD control all around him.) It is bad luck for the dogmatic Behaviorist that this generation has seen two world wars, beside innumerable smaller ones.

Probably no generation ever lived under less controllable circumstances than ours. Even Augustine's generation fared better—in other parts of the world! Now uncertainty is universal and most of the experiments the Behaviorists carried on "under controllable circumstances" just do not apply to men acting and reacting in the turbulent sea of world events. Yet men want to know and see. Prof. Bridgman, "father of operationism," says "If a question has meaning, it must be possible to find an operation by which an answer may be given to it. It will be noted that in many cases the operation cannot exist and the question has no meaning." Doubtless this is good Semantics. Also, doubtless, men will never be satisfied with it.

History has produced plenty of questions to which no operation can be found,—not under "controllable circumstances." The direction and the velocity of the Gulf Stream can not be found out from a glassful of its water, analyzed in a laboratory. No matter how you formulate your question, no operation exists through which you can answer that question, as long as we remain "under controllable circumstances" in the laboratory. But we might find operations if we embark in a ship and follow the stream. In other words, when we do not find operations within our artificially limited scope to answer the questions of the day, we might try to embark the ship of history and look for past operations to give the answer.

The great popularity of those who see a pattern in the past, like Spengler, Schweitzer, Berdyaev, Toynbee, points to the fact that mankind is doing just that. Unable to find operations today, men are turning to the past for operations to answer their questions.

This tendency is not a retrograding step. It is not a return to the past without making use of the intervening achievements. This is not "Zealotism," the running away from the unsolvable problems of the day into the dreamland of yesterday; it is not taking refuge from the unknown in

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he familiar. The new historians see the itfalls of Historicism clearly. They also nake use of the achievements of science, es, even of operationism. But in addition, hey also make use of sources which mecha-ism and materialism, "scientism" and op-rationism, neglected,—sources which give ccess to the largest reservoir of human nowledge, history. The great interest in heir findings proves that they are on the ght track.

It also proves that our "avant garde," as uch as they still cling to "scientism" and perationism only, are on the wrong track. heir very own self-selected principles de-eat them. Today they are not "up-to-date" ny more. Today they do not keep step with he progress of the times.

The Unitarian Christians, on the other and, seem to be on the right track, re-arning as they do to history. Whereas perationism had only dooming predictions r any type of organized religion, and con-quently our "avant garde" fought really gainst themselves when adopting operation-m. Modern historians interpret the "pat-rn in the past" very much in favor of ganized religion in general and an im-roved and syncretized Christianity, which the Unitarian goal, particularly. Let us ote from Toynbee to prove. "The govern-g idea (of this new historical approach) the familiar one that the universe be-mes intelligible to the extent of our ability apprehend it as a whole." "An intelligible eld of historical study is not to be found thin any national framework; we must pand our historical horizon to think in rms of an entire civilization. But this der framework is still too narrow, for vilizations, like nations, are plural, not ngular; there are different civilizations hich meet and, out of their encounters, cieties of another species, the higher re-ions, are born into this world. That is t, however, the end of the historian's est, for no higher religion is intelligible terms of this world only. The mundane story of the higher religions is one aspect the life of the Kingdom of Heaven, of hich this world is one province. So history sses over into theology. 'To Him return every one'." And finally, "It may happen fter the encounters with other civilizations d higher religions) that Christianity may left as the spiritual heir of all other igions." (Civilization on Trial.)

To Be Continued

Conservatism and skepticism play their rt in the world, but they don't blaze w paths or pull off victories. The mis-kes of progress are very much more rth while than the inertia of the sure ing.

Robert Collier.

WAYS TO KILL AN ORGANIZATION

1. Don't go to any of the meetings. But if you do go, go late.
2. Always find fault with the work of the officers and members.
3. Never accept an office—it is much easier to criticize than to do things.
4. Get angry if you are not appointed on a committee. Should you be appointed, don't attend any of the committee meetings.
5. If asked to give your opinion on some matter, tell the chairman you have nothing to say. After the meeting, tell everyone how it should be done.
6. Do nothing more than is necessary. When others roll up their sleeves and willingly and unselfishly use their ability to help matters along, howl that the organization is run by a clique.
7. Hold back your dues as long as possible, or don't pay them at all.
8. Make no effort to get new members.
9. Don't be sociable either within or outside of the Association.
10. If you should get a good idea, smother it at once.

DO YOU "JUST BELONG?"

Are you an active member, the kind that would be missed?

Or are you just contented—that your name is on the list?

Do you attend the meetings, and mingle with the flock?

Or do you stay at home and criticize and knock?

Do you take an active part to help the work along,

Or are you satisfied to be the kind that "just belongs?"

"LIKEABLE PAGANS"

by

Rev. Paul Harmon Chapman

Minister, Unitarian Church

Greenfield, Mass.

A college Dean, in one of our large Universities, says he has been impressed in recent years by the lack of religious education in the background of the students' preparation. He contends that most of them are pagans, "likeable pagans," but pagans nonetheless.

Someone might say, "Oh, he means the Unitarians." But, that is not the case, his category included the general student body as he observed it.

We Unitarians must accept this rebuke as well as other households of faith. Ideally we demand the right to live under a spiritual code which is based upon the teachings of Jesus. We insist upon the dignity of each individual and his freedom of conscience, a concept, which we must not forget, grew out of Christianity.

Our religious education should be certain to make our children conversant with at least the following content:

Appreciation of the life of Jesus and his effect on the various personalities he inspired to carry out his work.

An evaluative study of the teachings of Jesus and their application to our contemporary life.

An understanding of the central concept of Jesus, the establishment of the Kingdom of God on earth, which of course includes some idea of the Fatherhood of God and the Brotherhood of Man.

Familiarity with the Old and New Testament as the source and the background of the Christian religion.

Some sympathetic investigation of other Christian Sects and other religions to note points of similarity to Unitarianism and any differences.

The underlying relation between science and religion with its indications of design and purpose in the universe.

The encouragement for each individual to develop a code of personal behavior and responsibility with a well adjusted relationship to God, to humanity, and to nature.

In the face of some opposition, I feel it is of great value for the children to commit to memory some of the great and inspiring passages that can uphold them in times of bewilderment and dilemma which life may bring to them.

This is the responsibility of parents and church schools.

A TREND IN EDUCATION

By

Prof. Carl A. Norman

Dept of Engineering, Ohio State University

(From an address before the American Society for Engineering Education)

Ever since the first world war there has been a growing realization among engineers that their work could be as easily destructive as constructive, and that technical skill unconnected with human understanding and wisdom might be a blind and dangerous force.

From 1923 to 1929 the Society for the Promotion of Engineering Education, now the American Society for Engineering Education, under the direction of Dr. W. E. Wickenden, conducted a critical survey of technical education here and abroad. Following this survey the demand for a humanization of engineering training grew more insistent, and a number of engineering schools have now introduced curricula extending into the non-technical field.

Hardly had this occurred, however, before studies of modern higher education at Harvard, Chicago and other universities began to cast some doubt on the quality and human worth of so-called humanistic education at the present time. It was emphasized by President H. S. Rogers of Brooklyn Polytechnic Institute and others that, unless such education was fused into a philosophy of life and a dominant worthwhile purpose, it was of questionable social and general human value. Dean A. A. Potter of Purdue University pointed out that some of the most dastardly leaders of the Nazis, preeminently Goebbels, were men of advanced comprehensive humanistic education.

While this was going on, Hale Sutherland, professor of Civil Engineering at Lehigh University, and at the time chairman of the educational committee of the National Society of Professional Engineers, published a number of articles insisting that man's true destiny can be achieved only when he realizes himself as an outcropping of a wider cosmic life, and takes seriously his task so to organize human activity that it fully expresses this higher unity of life. Hence education ought to be permeated by a religious rather than by a merely secular human spirit.

THE TWELVE STONES

By Rev. Alexander P. Winston,
Minister, First Parish Church, Portland, Maine

ON WINTER MORNINGS dawn throws s full light over the city until a brilliant riat of flame captures the stately front of e old First Parish Meeting House. I am nfident that upon this church a long sun rising, never to set. So solid is our tradi- on, so close-knit our fellowship, so sincere ur search for God that no calamity can ake us nor misfortune daunt us. When meone asks where our building stands I oudly answer: "At the head of Temple reet." Any street that we hallow should be temple street: and we should, by God's ace and our own determination, be at its ead. But this is only the visible church hich stands here, meeting the eye four- uare and pointing its golden pennant to e wind: the true church, as William James ce remarked, is always invisible.

This truth is evident when we read the story of early Christianity. "See how these hristians love one another," murmured the azed pagans of Rome. The little bands plain people who worshipped in Christ's me could boast no visible glories and had meet in catacombs or fields, their only ar the reverent heart. But the old ds were cast from their pedestals and ere obeisance had been offered the peror, men prayed in the name of a lilean carpenter, crownless and throne- s. So, too, the enduring First Parish has single address, for it is invisible; you car- it with you wherever you go; its address your address. When you are loving and tient, it increases; when you stop to help e fallen stranger it stands at your side. As ssersby look up at our clock and see the e of day, I want them to look in our es and see that it is the time, now, and ever, for Christian hope.

Occasionally someone will say that church- ng seems to make no difference and that ch man can have his own private religion, rsonally possessed, which sees him through e hours of both pleasure and pain. That ticism has its distressing grains of truth. o often our faith is like suburban irriga- n systems: the waters of God flow but e a week. Notwithstanding the poetic rds of our service today, we make no claim be ourselves a company of saints. The urch is for sinners, but sinners who pos- s this one essential virtue; though they w that their lives are not flawless, they ve seen the promise of a better way and l not rest until they have found it. In- ed, we should make a virtue of humility; l not Satan fall nine days from heaven o hell's flaming pit because he wanted to God? Did not Jesus reserve his most thing denunciations for the Pharisees, se self-contented ritualists who thought t by observing all the outward require- ments of religion they could purchase a privileged seat in Paradise? No, the invisible church is the home of those who have a humble thirst for holiness, and who, when they are filled, thirst again, and whose thirst is never quenched.

This too can be replied to sincere critics of the church:—they, and our whole civilization move upon the firm soil of Christian culture. The ancient Greek sceptic, Pyrrho, claimed that he was never sure of anything and refused to believe even what he saw clearly before his very eyes. Sometimes he would walk as though to pitch over a cliff to demonstrate his doubt that the precipice was really there. However, his disciples, more convinced than he, were always conveniently nearby to catch him in time and hold him safe. Every religious sceptic is a Pyrrho, whose lack of faith is made bearable to him only because a majority of people **do** believe, and do therefore keep his world safe. Close the churches tomorrow and today's scoffers would cry out that the world had suddenly become unendurable; they would look for vacant ground and start digging the foundations of a new church.

Our fathers, who set up twelve stones and more upon this spot, that we might have an abiding place of worship, left us a sensible and sincere nucleus of beliefs which will outwear any brick, any mortar. Their will was that the invisible church should be built of living stones, its seat the blood of martyrs pledged to a pure gospel, holy adoration its sanctuary, sacrificial love its threshold. The invisible church should have courage for pillars, humility for coping stones and the hope of immortality blazoned on its portals. These count. In the days of King Henry, as church and state quarrelled, hot-headed nobles came down to Canterbury to wreak vengeance upon Archbishop Thomas. His priests wanted to bar the doors, as though the church could be saved by clanging its portals to. "Peace, be quiet," cried Thomas, "Unbar the doors! Throw open the doors! I will not have the house of prayer, the church of Christ, the sanctuary, turned into a fortress. The church shall protect her own in her own way, and shall be open, even to our enemies. We are not here to triumph by fighting, by strategem or by resistance, not to fight with beasts as men. We have fought the beast and have conquered. This is the easier victory." So we, as Thomas shall serve the true and invisible church by meeting face to face, unafraid, the powers of darkness that threaten us. Stones are good, but do not protect the faith living and vital; you have that close-sealed in your hearts and you carry it in and out with you through the doors of this historic sanctuary; only hatred puts bars to it, only love opens it.

ONWARD AND UPWARD

(A news Letter of Unitarian Christian Progress)

DENOMINATIONAL FRONTIER. Unitarian Christian Fellowship prepares to "revive" denomination to a greater interest and better morale. New Editor, Rev. Heinz Rettig of Newburyport, will speak at special service, followed by reception, given by the Second Church in Boston, Sunday, November 12th, 7.30 p. m. for the Unitarian Christian Fellowship. SUBJECT. "A FORGOTTEN GOSPEL AWAITING FULFILLMENT." Service of Worship to be under the direction of Rev. Clayton B. Hale, minister of Second Church. Reception follows in Lathrop Room. INVITATION EXTENDED TO BOTH UNITARIAN CHRISTIANS AND "THOSE UNITARIAN ENOUGH TO EVALUATE THE MESSAGE."

NEW ENGLAND SHINES. New England Regional Council report shows 189 churches in its area, 159 in the rest of the country and beyond. New England membership is 30,442 contributing total of $1,402,708 or $46.08 per member average. Churches outside area have total membership of 39,487 contributing $1,563,030 or $39.50 per member or $6.50 less per capita than in New England, CONCLUSION, New England's light still shines BUT requires constant regeneration.

WHILE SOME "VACATION." Summer attendance at services of worship at Portland, Maine, was consistently high justifying the decision of minister and church leaders that "this church shall not close its doors." One hot August Sunday found 112 in the congregation.

GREAT BOOKS SEMINAR FEATURED. Invitation to study issued to members of Salem Church (First) by minister in cooperation with Great Books Foundation and local library. INTELLECTUAL DEPTH. Curricula consists of the following books. Hobbes, Leviathan; Milton, Areopagitica; Swift, Gulliver's Travels; Pascal, Pensees; Rousseau, Discourse on Inequality; Kant Metaphysical Elements; Nietsche, Beyond Good and Evil; Mill, Representative Government; Tawney, Religion and the Rise of Capitalism.

FEEDING THE CHURCH TREASURIES. Groton church held summer Auction Fair grossing nearly $1,000. Salem (First) planning Auction. Lynn Alliance laying groundwork for Christmas Fair, the "Big Do" of the year's program. Newburyport minister inaugurates "Minister's Fund For Church Improvements;" in cooperation with local scrap man papers, magazines etc. are collected and credited to the fund. (Churches note: Idea not patented as yet) Second Church of Boston met expense of new church school chapel and classrooms by income from one round of contributions.

Benediction

O Thou Who art Boundless, the Source of all Creation and the End of all Being.

Look with compassion upon our struggling quest for Thy Truth.

With mortal eyes we try to catch the vision of immortality,

With fallible minds we attempt to write our creeds,

With cramped perspective we venture judgment upon the Heathen,

With malignant doubts we would embrace Faith.

Forgive the arrogance of our Theologies and Strengthen us for a recommittal to Thy Service.

In the name of Him Whom posterity has endowed with Thy Sonship.

Amen.

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